PIC – 1NC

## CP Text:

## Solvency –

## THE TERM AMERICAN INDIAN IS BETTER THAN NATIVE AMERICAN –

## 1. ACCEPTANCE BY AMERICAN INDIANS

## 2. THE TERM ‘NATIVE AMERICAN’ CREATES STATIC RHETORIC THAT LOCKS IN COLONIALISM

**GAFFNEY 4.24.06**

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But despite the supposed political correctness of Native American, it has not become the preferred term. "The acceptance of Native American has not brought about the demise of Indian," according to the fourth edition of the *American Heritage Book of English Usage*, published in 2000. "Unlike *Negro*, which was quickly stigmatized once *black* became preferred, Indian never fell out of favor with a large segment of the American population." Nor did the word Indian fall out of favor with the people it described. A 1995 Census Bureau survey that asked indigenous Americans their preferences for names (the last such survey done by the bureau) found that 49 percent preferred the term Indian, 37 percent Native American, and 3.6 percent "some other name." About 5 percent expressed no preference. Moreover, a large number of Indians actually strongly object to the term Native American for political reasons. In his 1998 essay "I Am An American Indian, Not a Native American!", Russell Means, a Lakota activist and a founder of the American Indian Movement (AIM), stated unequivocally, "I abhor the term 'Native American.'" He continues: It is a generic government term used to describe all the indigenous prisoners of the United States. These are the American Samoans, the Micronesians, the Aleuts, the original Hawaiians, and the erroneously termed Eskimos, who are actually Upiks and Inupiaqs. And, of course, the American Indian. I prefer the term American Indian because I know its origins. ... As an added distinction the American Indian is the only ethnic group in the United States with the American before our ethnicity. At an international conference of Indians from the Americas held in Geneva, Switzerland, at the United Nations in 1977 we unanimously decided we would go under the term American Indian. "We were enslaved as American Indians, we were colonized as American Indians, and we will gain our freedom as American Indians and then we can call ourselves anything we damn please."

Net Benefit: A. The term “native” is colonialist

### TEAIWA 5

Teresia K. Teaiwa, Published by Ashgate Publishing, Ltd., 2005, Indigenous Diasporas and Dislocations: Edited by Graham Harvey and Charles D. Thompson Jr. PAGE 18, MA (1991) (University of Hawai’i) , PhD (2001) (University of California), **Associate, Centre for Applied Cross-cultural Research, Programme Director, Pacific Studies.**

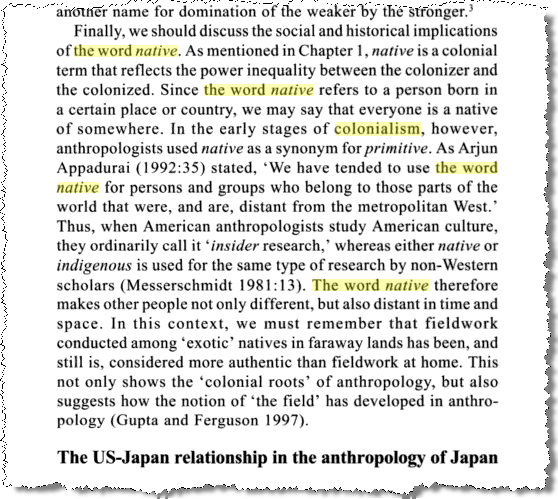
While the Native is undoubtedly a heavily racialized category, the objects and subjects of racializing discourse are constituted relative to their socio-historical and cultural context. If colonialism was the instrument of modernization and progress, the Native was, like the 'hick', the country bumpkin, or the paysanne – a relic. In the evolutionary logic of colonialism, the Native's destiny was cultural, if not genetic, extinction. Currently, in an age toying with the idea of naming itself post-modern, the Native has the misfortune of being not-even-modern. But the Native has survived — it is the enduring subject of ways of being which resist extinction, and challenge the terms of progress. The term 'native' is occasionally used synonymously with other terms of contemporary currency such as 'indigenous', 'Fourth World', or "First Nations'. The contemporary use of these terms points to a grim reality — colonialism is not extinct, and demonstrates a disturbing suppleness as it reinvents itself in neo-colonialism and what James Clifford calls post-neo-colonialism (Clifford, 1997a, 2001). If, as Firth stated, the Native is a product of colonialism, then the Native cannot be extinguished until colonialism itself is extinct. Indigenous, Fourth World and First Nations people live under colonial conditions: that is, they are not sovereign peoples, and their subjectivities are often powerfully forged in opposition to their colonial others. However, as I use the term here, the Native refers to a less self-consciously assumed identity, one that is constructed as an "other" not just by colonialism, but by the Third World national bourgeoisies (Fanon, 1963), diaspora and postcolonial theorists (Hall, 1990; Spivak, 1990). Although the counter-hegemonic discourses of Indigenous, Fourth World and First Nations peoples have contributed much to understanding the effects of colonialism, they often do not account for the complexity of the native experience. Even if colonialism were solely responsible for producing the Native, without the Native there would have been no Third World nationalists, postcolonial and diasporic subjects: in some instances in idealized opposition to a colonial oppressor, and in other as a degraded counterpoint to a desired modern subjectivity.

THE WORD NATIVE IS COLONIAL:

Kuwayama:

Native Anthropology: The Japanese Challenge to Western Academic Hegemony By Takami Kuwayama Published by Trans Pacific Press, 2004 ISBN 1876843829, 9781876843823 184 pages

Post Colonial author – writes on subjects such as “decolonization” and post coloniality studies



## B. The logic of colonialism and genocide of America sacrifices the entire planet.

### Churchill 96

Ward LeRoy Churchill (born October 2, 1947) is an American writer and political activist. He was a professor of ethnic studies at the University of Colorado at Boulder from 1990 to 2007. Primarily, his work focuses on the historical treatment of political dissenters and American Indians by the United States.

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# Solvency

## A. BUREAU OF INDIAN AFFAIRS PREFERS “AMERICAN INDIAN”

Bureau of Indian Affairs:

Answers to Frequently Asked Questions, from the Bureau of Indian Affairs. <http://www.infoplease.com/spot/aihmterms.html>

But objections to the term Native American also arose. The term struck many as dry and bureaucratic, in much the same way that some dislike the Census Bureau's use of *Hispanic* as an umbrella term to cover the whole of the U.S.'s diverse Spanish-speaking population. As the Bureau of Indian Affairs elaborates:

The term, 'Native American,' came into usage in the 1960s to denote the groups served by the Bureau of Indian Affairs: American Indians and Alaska Native (Indians, Eskimos and Aleuts of Alaska). Later the term also included Native Hawaiians and Pacific Islanders in some Federal programs. It, therefore, came into disfavor among some Indian groups. The preferred term is American Indian.

## B. AMERICAN INDIANS PREFER THE TERM AMERICAN INDIAN

### Brunner

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<http://www.infoplease.com/spot/aihmterms.html> - CITING : Clyde Tucker and Brian Kojetin and Roderick Harrison *Bureau of Labor Statistics Bureau of the Census*  ["A Statistical Analysis of the CPS Supplement on Race and Ethnic Origin," Bureau of Labor Statistics, U.S. Census Bureau Survey, May 1995.](http://www.census.gov/prod/2/gen/96arc/ivatuck.pdf" \t "_blank)

No doubt the most significant reason that an inclusive attitude toward these terms of identity has developed is their common usage among Native peoples. A 1995 [Census Bureau Survey](http://www.infoplease.com/ipa/A0762158.html) of preferences for racial and ethnic terminology (there is no more recent survey) indicated that 49% of Native people preferred being called American Indian, 37% preferred Native American, 3.6% preferred "some other term," and 5% had no preference. As The American Heritage Guide to English Usage points out, "the issue has never been particularly divisive between Indians and non-Indians. While generally welcoming the respectful tone of Native American, Indian writers have continued to use the older name at least as often as the newer one."

# 2NC Net Benefit EXT.

## the term native signifies alterity

### Low 96

White Skins/Black Masks: Representation and Colonialism

By Gail Ching-Liang Low

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